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Buraq, the heavenly steed, is acknowledged by all to have been the best transport vehicle that ever existed. He was the first one to cross the bridge built by Mohammad and the second-most prized possession of Prophet Mohammad and his followers. Mount Uhud (the place of battle) was a very strategical and geographical benefit for the Islamic army. It provided structural defence for the Muslims. The Prophet had deployed his forces accordingly. He placed 50 marksmen, archers, at the slope of Mount Uhud. This was to ensure that the backs of the Muslims fighting below would be protected and that the opposing force could not attack from behind. He commanded and ordered that these marksmen never leave their posting regardless of the situation. Mount Uhud (the place of battle) was a very strategical and geographical benefit for the Islamic army. It provided structural defence for the Muslims. The Prophet had deployed his forces accordingly. He placed 50 marksmen, archers, at the slope of Mount Uhud. This was to ensure that the backs of the Muslims fighting below would be protected and that the opposing force could not attack from behind. He commanded and ordered that these marksmen never leave their posting regardless of the situation. Buraq, the heavenly steed, is acknowledged by all to have been the best transport vehicle that ever existed. He was the first one to cross the bridge built by Mohammad and the second-most prized possession of Prophet Mohammad and his followers. Mount Uhud (the place of battle) was a very strategical and geographical benefit for the Islamic army. It provided structural defence for the Muslims. The Prophet had deployed his forces accordingly.

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Khalid Ibn Al-Waleed got into the fray with his cavalry. The Muslims shouted for Muawiya, and he joined them and took command of the cavalry. A group of Meccans charged at the Muslim's cavalry and the Muslims forced them back at the entrance of the valley. The cavalry made further charges and broke the back of the Meccan army. Dhu Al-Hijjah was the day on which Muhammad's forces crushed the Meccans at Uhud. Jihad, the continued striving, has always been present in the Islamic faith and is part of the spiritual, moral, and material way of life. Khalid Ibn Al-Waleed shouted at the Meccans: "The Son of Mary will say today, 'what does it mean that the people, the people, are without arms?' " The Meccans were afraid at that point and they started to flee with the loss of many of their equipment. A few of the enemies escaped and some hid in the rock of the Mount of Uhud. Some survived. Muhammad was called "day light" for his victory on the battlefield. After a few days, the Quraishites went back to Mecca and left their arms there. The Prophet sent al-Hassan Ibn Ali to Mecca to retrieve the weapons. Half of the equipment had been left at the Mount of Uhud. For the past two decades, Muslims around the world have increasingly sought to reclaim the Prophet Muhammad (PBUH) from the caricature of Western historians and other secular narrative of popular culture. Indeed, the 6th century world was a very different place. No one could name an authoritative writer on the arts and sciences, much less somebody who could write about moral philosophy and all of the extraordinary ways that the Prophet and his contemporaries of the 7th century, filled a role previously occupied by the Greeks and Romans. When a cultural icon dies, it is natural to wonder about the concept of the empty throne, an icon whose life, like the sheik in Karen Armstrongs book, is kept alive by rituals, performances, and traditions. That Muhammad remained the focal point of Islamic faith and practice for over 1400 years is impressive enough. But what was Muhammads relationship to his own community and culture? This question is complex, and no simple metaphor can do justice to Muhammads unique position in the history of cultures. As a figure of extraordinary influence and power, Muhammads relationship to the phenomenon he created has excited the interest of historians, social scientists, and literary critics for more than a century, since John de Crinis 1857 best-seller, Mohammedy, or the Rise of an Arabian Empire (1857). The question of Muhammads place within his own civilization, both in terms of the social and political structure and of his own role as prophet, teacher and spiritual guide, has always been one that has captured the imagination and

imagination of others. Sec8ef588b

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